



# EPISCOPAL NEWS SERVICE

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# *news digest*

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95073D

## **Audit report claims that former Episcopal Church treasurer stole \$2.2 million**

(ENS) In a detailed, five-page message released to the public May 1, Presiding Bishop Edmond L. Browning said that former treasurer Ellen Cooke stole approximately \$2.2 million by diverting church funds to her personal use over the course of five years. In his statement, based on an extensive audit of the national church accounts for the eight years of Cooke's tenure, he said that "beginning in February, 1990, Mrs. Cooke systematically diverted certain funds, consisting of unrestricted trust fund income and other unrestricted cash receipts, for her personal benefit and other unauthorized purposes."

Other funds, earmarked for specific purposes like the Presiding Bishop's Fund for World Relief and the United Thank Offering, "were not involved in the misappropriation," he said.

Citing the "sensitivity" of the process to recover other assets, the presiding bishop said he could not comment on what recommendation he would make to the June meeting of the church's Executive Council "regarding prosecution of Mrs. Cooke," but said he would "cooperate with the appropriate authorities in any investigation that may ensue." He added that prosecution could be initiated from a number of sources and he held open the possibility that church would participate in those efforts. In the meantime, he said, the church will implement recommendations "to strengthen internal controls and to improve reporting."

There was no mention in the statement of any role Cooke's husband, the Rev. Nicholas Cooke III, rector of St. John's Episcopal Church in McLean, Virginia, may have played in the embezzlement.

In her own statement, also released by her attorney at the same time as the church's statement, Cooke pledged to make full restitution, though she challenged the total figure presented by the auditors. She said that she had experienced a work-related mental breakdown that caused her actions.

While Cooke said she has confronted "the truth of my inappropriate and wrong response," she also has come to acknowledge "the pain, abuse and powerlessness I have felt during the years I worked as a lay woman on a senior level at the church headquarters." She added that she is "experiencing deep remorse and regret for the pain and grief my actions have caused my family, friends, co-workers and the general church," as well as sorrow for "any pain I may have caused the presiding bishop."

According to Browning's statement, the audit by the firm of Coopers and Lybrand revealed that Cooke diverted funds in three ways—by depositing \$1.5 million of the church's money into personal accounts at a commercial bank in Washington, D.C., and a brokerage firm in New York, where the national church also had accounts; by writing checks on church accounts to third parties "for her personal benefit or for other unauthorized purposes"; and by "the misuse of her corporate credit card and other corporate accounts for personal expenses."

Since Mrs. Cooke "maintained absolute control of the auditing and reconciliation functions of the treasurer's office," preventing access to ledgers of some accounts, no one else on the staff "was aware of the activity in these accounts," the statement said. "Given this operating methodology, Mrs. Cooke ensured that her conduct would not be uncovered by the church's external audit firm or anyone else, as long as she remained in office," Browning said.

95074D

## **Episcopal relief efforts continue for victims of Oklahoma City bomb blast**

(ENS) As the nightmare of the Oklahoma City bombing stretched from days into weeks, Episcopalians from the local diocese and from around the world reached out to the victims and their families.

At least four Episcopalians were among the more than 150 people killed in the April 19 bombing of the Alfred Murrah Federal Building, reported the Rev. Charles Woltz, canon to the ordinary for the Diocese of Oklahoma. An unknown number of Episcopalians were injured, he said.

The diocese's cathedral, not far from the federal building, was severely damaged in the bomb blast and may require up to a year's renovation, Woltz said. With the apparent damage to the walls making the nave unsafe for occupation, the congregation will hold services in the parish hall until the walls are braced. The diocesan office building, also close to the federal building, received some damage, but can still be occupied.



Episcopal clergy and lay people continue to counsel the injured, families of victims and other relief workers, Woltz said. Others are assisting the Red Cross in efforts to coordinate food distribution and to provide transportation and other services for relatives of victims.

An Episcopal priest, the Rev. Peter Van Hook of Utah, who is a volunteer disaster relief consultant with Church World Services (CWS), has coordinated efforts to organize a long-term, interfaith relief response. Through it, representatives of the Bahai, Jewish, Christian and Muslim faiths have come together "to try to deal both with this event and to show their unity and their common tolerance and respect," Woltz said.

As messages of support have poured in, both from within the United States and beyond, "we have received enough faxes to plaster the reception room wall," said Dean George Back of the cathedral. "Over the centuries many have been comforted by the Communion of Saints; we are finding strength in the communication of saints."

95075D

## **Arizona priest ministers to Oklahoma City relief workers**

(ENS) The Rev. Canon Carl G. Carlozzi, rector of All Saints' Church in Phoenix, spent five days at the Oklahoma City bomb site as volunteer chaplain with a specially trained urban search-and-rescue squad. His job was supporting the 62 members of the special Arizona urban search and rescue squad, the first response team asked to report to Oklahoma from the western United States.

Carlozzi said that he "realized early on that to keep the team psychologically stable, emotionally healthy and spiritually fit," he had to say "no way" to the standard procedure of debriefing when their work was done. Instead, Carlozzi held a *prebriefing* as each of the team's 12-hour shifts began. "We talked about what we were going to be doing. And while we were very realistic about the situation, I told them that this was no different than being in the streets of Phoenix and going out on a call--just bigger."

Pictures of the site "don't do it justice in terms of depth perception," Carlozzi said. "The only way I can describe it is to imagine taking some potatoes, some carrots and some celery, put them in a blender, and flip the switch. Like the paper from a paper shredder, the building was blended and shredded."

Despite the severity of the event, he said there were lighter moments.

"There was a lot of humor, used as a coping mechanism, and a lot of pats on the back."

95076D

## **Committee on women's ordination proposes compromise**

(ENS) Women who wish to be ordained priests but who live in dioceses where the bishop will not license them may receive their licenses from other dioceses, according to a compromise proposal from a General Convention committee that is seeking to end the impasse over recognizing women's ordination.

The proposal would offer the same protection for postulants who, because they do not recognize women priests, may be barred from ordination in some dioceses.

The committee is proposing legislation to give new powers to the bishops of each of the nine provinces who serve as provincial presidents or vice presidents, enabling them to license a woman priest for ministry in a parish that seeks her. Such a change would have to be approved by General Convention, which meets next in 1997.

If approved, the proposal could open the door to women priests for the first time in the dioceses of Eau Claire and Fond du Lac in Wisconsin, San Joaquin in California, and Fort Worth in Texas, whose bishops and standing committees do not consider the ordination of women valid. While the committee reached a consensus with all but two of its members favoring the compromise proposal, the idea already is facing stiff opposition by leaders of the Episcopal Women's Caucus (EWC).

EWC President Cynthia Black of Kalamazoo, Michigan, said that the committee's proposals will only reinforce the second-class status of women in dioceses where they are not fully able to exercise their ministry. "Dialogue has been going on long enough," she said. "It's been almost 20 years since the canons have been changed (to authorize the ordination of women). It's time they were upheld."



95077D

## **Bishop of London appointed Archbishop of York**

(ENS) Bishop David Michael Hope, the recent target of an English group dedicated to "outing" homosexuals in the church, was named archbishop of York, the second highest post in the Church of England.

Hope, the bishop of London, turned the tables on the group "OutRage!" when he held a press conference in March to state that he is "ambiguous" about his sexuality, which he said he considers a "gray area." OutRage!, he said, had threatened to name him as a homosexual in a campaign "based almost totally on rumor, unattributable sources and of an intimidatory nature." Hope said that he has chosen to live a single, celibate life.

The primates of the Anglican Communion, who happened to be meeting in England at the time, strongly supported Hope in his public statement, expressing to him "our solidarity in deploring this reprehensible intrusion into your private life."

The appointment of Hope, who identifies with the Anglo-Catholic tradition of the Anglican Church, was seen as a deliberate move to balance the more evangelical style of Archbishop of Canterbury George Carey while sending a clear message to Anglo-Catholics, many of whom opposed the Church of England's decision to ordain women, that they still have a place in the church.

Hope will succeed the Most Rev. John Habgood, the current archbishop of York.

95078D

## **Episcopal Church delegation hears needs of Mississippi children**

(ENS) When national church leaders visited Mississippi in April they heard one plea again and again: "Help us help the children." A warden from Greenwood, a child care worker in Vicksburg, and a "conservative" Republican priest at an elegant plantation luncheon all delivered the same message.

"If we don't help the children we are writing our ticket as the century ends ... and it don't look good," said Bishop Alfred Clarke Marble, host for the visit.

As team members toured churches and outreach ministries in central

Mississippi, they heard about violence and drug use, about children who are abused and living in poverty, who are kept out of schools and "bound for prison." But they also saw the good news of church-sponsored ministries to "at-risk" pre-schoolers, to elementary students eager for tutoring and mentors, to teens at after-school programs and on a youth retreat weekend. And they saw a confidence-building ropes course being installed at a black middle school in Jackson, a school "adopted" by the cathedral congregation as part of a state-wide program.

The delegation included Presiding Bishop Edmond Browning; Pamela Chinnis, president of the House of Deputies; Diane Porter, senior executive for program; and the Rev. Reynolds Cheney, Executive Council member and Mississippi native, now serving as a parish priest in Tennessee. Browning, Chinnis and Porter will be making a similar trip to the Diocese of Olympia (western Washington) as part of a continuing dialogue with the church. They visited Nevada in February and Connecticut in May.

95079D

## **Episcopalians join Bread for the World campaign to support aid for Africa**

(ENS) Alarmed by pending legislation that would cut United States aid to Africa, the grassroots Christian organization Bread for the World (BFW) has launched *Africa: Crisis to Opportunity*, a campaign to maintain aid programs to the world's poorest continent.

According to a letter announcing its 1995 Offering of Letters campaign, the organization is calling on its 44,000 members to urge Congressional delegates not to "abandon their consciences when they vote on the upcoming legislation." Dr. Ellis Malone, campaign organizer at St. Catherine's Episcopal Church in Marietta, Georgia, said specifically that Congress should be told to preserve the African aid which is bringing significant change to "a continent rich in resources and full of 600 million energetic people who, despite the turmoil, despite the fact that they are enmeshed in debt and poverty, have proven their determination to survive."

The main focus of the effort is on \$802 million that is sent to Africa through the Development Fund for Africa (DFA). Malone said that "money for child survival activities like those conducted through DFA has proven to do a lot of good. Despite a gradual decrease in U.S. aid, there's been significant work in battling childhood diseases, welfare and nutrition." BFW statistics state that programs to expand immunization and oral rehydration therapy have



saved the lives of an estimated 800,000 African children each year, access to safe water throughout sub-Saharan Africa has increased 80 percent from 1980 to 1990, and average daily life expectancy in Africa has risen to 54 years, an increase of 13 years since 1960.

95080D

## **Religious leaders begin fast as governments discuss nuclear arms**

(ENI) A group of prominent religious leaders called for the abolition of nuclear weapons as they announced that they will fast until the end of the international governmental conference at the United Nations reviewing the 1970 Non-Proliferation Treaty (NPT) on nuclear arms. The conference began on April 17 and is expected to end on May 12.

Presiding Bishop Edmond Browning of the Episcopal Church, who is not participating in the fast, spoke in support of the group's witness at a press conference at United Nations headquarters in New York, April 24. Browning said he had made a pilgrimage to Hiroshima when he was Bishop of Hawaii and had come to believe that "nuclear weapons are incompatible with the Gospel of Jesus Christ."

The end of the Cold War, "now offers the hope that the world might truly rid itself of the most dreadful weapon ever created. I urge the member states of the United Nations not to fail the human family or this fragile planet at this poignant moment," he said.

Led by the Rev. William Sloane Coffin, a former pastor at New York's Riverside Church, the religious leaders crossed the street following the press conference to the Isaiah Wall, where the words of Isaiah 2:4 about "beating swords into ploughshares" are inscribed. Coffin and some other members of the group planned to stay at the UN headquarters in a vigil until the conference concluded.

95081D

## **Episcopal publications win top awards from Associated Church Press**

(ENS) Episcopal and Anglican publications won many of the top awards in the 1994 Associated Church Press (ACP) competition. ACP is an

ecumenical organization representing almost 200 publications in the U.S. and Canada.

In the awards ceremony at the ACP's annual meeting in Ottawa, a joint convention with the Canadian Church Press, the *Virginia Episcopalian*, edited by Sarah Bartenstein, won first place among 47 entries in the category for regional newspapers. *The Episcopal Times* of the Diocese of Massachusetts, edited until recently by Jay Cormier, won second place.

In the category for national or international newspapers, *Anglican Journal*, the monthly paper for the Anglican Church of Canada edited by Carolyn Purden, won first place. Third place went to the Episcopal Church's national newspaper, *Episcopal Life*, edited by Jerrold Hames.

Among denominational general interest magazines, *Cathedral Age*, published at the Washington National Cathedral, won third place and *The Witness*, an independent Episcopal publication edited by Jeanie Wylie-Kellermann, won third place among special interest magazines.

In the writing competition, awards went to:

\**The Witness*, an award of excellence (first place) for a feature article by Ken Sehested and an award of excellence in the category of readers' favorite for an issue on women's spirituality;

\**Episcopal News Service*, award of excellence for Jeffrey Penn's article on the first ordination of women priests in the Church of England;

\**Anglican Advance*, newspaper for the Diocese of Chicago edited by David Skidmore, and the *Virginia Episcopalian* tied for the award of excellence for their coverage of the 1994 General Convention.

Among the awards for graphics and photography, *Trinity News*, the magazine for Trinity Church of Wall Street, won an award of merit for best redesign; *Anglican Advance* won an award of excellence and *Episcopal Life* an award of merit for best newspaper front page; *Episcopal Life* also won the award of excellence for newspaper graphics. Episcopal Church publications also won a number of honorable mentions.

The awards contest drew almost a thousand entries from 83 publications.



95073

## **Audit report claims that former Episcopal Church treasurer stole \$2.2 million**

**by James Solheim and James Thrall**

(ENS) In a detailed, five-page message (text in Newsfeatures) released to the public May 1, Presiding Bishop Edmond L. Browning said that former treasurer Ellen Cooke stole approximately \$2.2 million by diverting church funds to her personal use over the course of five years.

In his statement, based on an extensive audit of the national church accounts for the eight years of Cooke's tenure, Browning said that "beginning in February, 1990, Mrs. Cooke systematically diverted certain funds, consisting of unrestricted trust fund income and other unrestricted cash receipts, for her personal benefit and other unauthorized purposes."

Other funds, earmarked for specific purposes like the Presiding Bishop's Fund for World Relief and the United Thank Offering, "were not involved in the misappropriation," he said.

Citing the "sensitivity" of the process to recover other assets, the presiding bishop said he could not comment on what recommendation he would make to the June meeting of the church's Executive Council "regarding prosecution of Mrs. Cooke," but said he would "cooperate with the appropriate authorities in any investigation that may ensue." He added that, in the meantime, the church will implement recommendations "to strengthen internal controls and to improve reporting."

There was no mention in the statement of any role Cooke's husband, the Rev. Nicholas Cooke III, rector of St. John's Episcopal Church in McLean, Virginia, may have played in the embezzlement.

### **Ellen Cooke claims work stress caused breakdown**

In her own statement (text in Newsfeatures), released by her attorney April 29, Cooke pledged to make full restitution, though she challenged the total figure presented by the auditors and said that she had experienced a work-related mental breakdown that caused her actions.

According to a psychiatrist's evaluation, Cooke said that she is "one of the small percentage of the population who by reason of personality are simply unable to stop in the face of enormous pressure and stress." The psychiatrist believes "that my subsequent actions, blocked from memory during this time, were a cry for help which I fully expected to be discovered and questioned, and which escalated as I tried to escape from a situation which had become

intolerable," she said.

While Cooke said that she has confronted "the truth of my inappropriate and wrong response," she also has come to acknowledge "the pain, abuse and powerlessness I have felt during the years I worked as a lay woman on a senior level at the church headquarters." She added that she is "experiencing deep remorse and regret for the pain and grief my actions have caused my family, friends, co-workers and the general church," as well as sorrow for "any pain I may have caused the presiding bishop."

### **Funds diverted to personal use**

According to Browning's statement, the audit by the firm of Coopers and Lybrand revealed that Cooke diverted funds in three ways--by depositing \$1.5 million of the church's money into personal accounts at a commercial bank in Washington, D.C., and a brokerage firm in New York, where the national church also had accounts; by writing checks on church accounts to third parties "for her personal benefit or for other unauthorized purposes"; and by "the misuse of her corporate credit card and other corporate accounts for personal expenses."

The diversion of church funds went undetected for several reasons, Browning said. By opening "multiple church accounts" at a bank where she also maintained various personal accounts, she moved money into her own accounts, he said. "Since it was normal and appropriate practice to transfer funds between the various church accounts, there was no reason on the face of the records to question the propriety of these transactions at the time."

Since Mrs. Cooke "maintained absolute control of the auditing and reconciliation functions of the treasurer's office," preventing access to ledgers of some accounts, no one else on the staff "was aware of the activity in these accounts," the statement said. "Given this operating methodology, Mrs. Cooke ensured that her conduct would not be uncovered by the church's external audit firm or anyone else, as long as she remained in office."

In violation of the church's own fiscal policies, Cooke "filled out check request forms herself, signed them herself (though policies require two signatures) and then signed the check as well, thereby avoiding the usual control procedures," according to Browning. The improper checks were written in small enough amounts "so as not to attract the attention of the external auditors or staff members," he said. She also "maintained control of the American Express corporate account authorization and payment process."

While it is still not clear how the misappropriated funds were used, "a significant portion of the funds went for the purchase and considerable improvement by Mrs. Cooke and her husband" of properties in New Jersey



and Virginia, as well as "day-to-day expenses of the Cookes in maintaining themselves and their household, for the education of their children, and for parish purposes, including the rector's discretionary fund at St. Luke's Church in Montclair, New Jersey," the statement said.

The church has secured title to the two properties and they have been put on the market. "We have engaged a highly regarded asset search firm to conduct a further investigation into Mrs. Cooke's assets to determine if there are additional resources available for restitution," Browning added.

### **Discrepancies came to light after Cooke was asked to resign**

Browning revealed in his statement that, contrary to what was reported at the time, he asked for Cooke's resignation in December because "I had concluded that her working style did not well serve our common mission." As Nicholas Cooke was relocating to Virginia, "it appeared that she was resigning to relocate," Browning said. "I believed that because of her years of service to the church she should be allowed to leave with dignity."

Browning told the Executive Council meeting in Rhode Island in February that irregularities were first reported as Cooke was negotiating her severance package. Contrary to personnel policies, she had requested a check for more than \$86,000 "for what she represented to be back pay and/or vacation pay," he said. The request triggered an examination that identified other questionable transactions.

The presiding bishop said that he retained legal counsel and met with the Cookes in Virginia. "At the meeting, Mrs. Cooke pledged to cooperate with us in conducting an investigation and making restitution," Browning said.

### **Shock a common reaction to the theft**

Reactions to the news both within and beyond the church included a common thread of incredulity at the scope of the theft.

"It would be difficult for me to describe the sense of betrayal that I have felt over these last few months," Browning concluded in his statement. "Funds taken from us were meant to serve the least of us. I have had many painful thoughts about how these funds would have been used had they been available and who would have been ministered to, in the name of Christ."

Laurel Forest of St. Stephen's Church in Belvedere, California, a former parishioner of Nicholas Cooke's, said the theft threatens to "destroy people's faith in giving." The former treasurer "should be held to the utmost responsibility, not only to God, but to her millions of fellow members," she said. "People feel the Episcopal Church is like their family, and they have a right to feel they can trust the people who are entrusted with keeping the

family whole and healthy."

In an editorial, May 3, the *Washington Post* newspaper called the theft "a sacrilege as well as embezzlement," and added that "Mrs. Cooke's statement of 'explanation' sounds as if she still doesn't understand that it was either." Noting that Cooke was one of the church's most powerful lay officials who "by accounts of church insiders" was "more autocrat than pushover," the *Post* said that her claim to have suffered "pain, abuse and powerlessness as a lay woman on a senior level at the church headquarters" rivaled the crime "in audacity."

The conservative group Episcopalians United (EU) called for an independent investigation by three bishops and three General Convention deputies, claiming that "the presiding bishop is in no position to direct the necessary investigation of alleged malfeasance so high in his own administration." EU Executive Director Todd Wetzel said that "we credit Bishop Browning for going public with this tragic episode soon after he learned about it, and for summarizing the subsequent investigation" in his statement, but called on Browning to "share the complete findings of this investigation."

The organization also chided Browning for defending Cooke throughout her tenure, despite "innumerable complaints from key leaders in the church, such as members of Executive Council, about her working style being too domineering."

In a letter to the congregation of St. John's Church in McLean, the parish wardens Dick Edge and Don Hutchins contended, "Most importantly for us here at St. John's, there is no evidence whatsoever that Nicholas Cooke was involved at any time or that he was aware of the actions of his wife." Bishop Peter James Lee of the Diocese of Virginia has consulted with the parish vestry and will meet with the congregation in May, they said.

**--James Solheim is director of the Office of News and Information of the Episcopal Church. James Thrall is deputy director.**



95074

## **Episcopal relief efforts continue for victims of Oklahoma City bomb blast**

**by James H. Thrall**

(ENS) As the nightmare of the Oklahoma City bombing stretched from days into weeks, Episcopalians from the local diocese and from around the world reached out to the victims and their families.

At least four Episcopalians were among the more than 150 people killed in the April 19 bombing of the Alfred Murrah Federal Building, reported the Rev. Charles Woltz, canon to the ordinary for the Diocese of Oklahoma. An unknown number of Episcopalians were injured, he said.

"My heart aches over the death and misery caused by this outlaw act of terrorism," said Bishop Robert M. Moody of Oklahoma. "That human beings could knowingly cause such destruction is beyond my ability to understand. Such anger and hate must not be allowed to prevail. *Kyrie eleison, Christe eleison, Kyrie eleison.*"

The diocese's cathedral, not far from the federal building, was severely damaged in the bomb blast and may require up to a year's renovation, Woltz said. With the apparent damage to the walls making the nave unsafe for occupation, the congregation will hold services in the parish hall until the walls are braced. "While possibility of collapse is one in ten million and there are no visual signs of such happening, it would be wise not to take any risks at all," said Dean George Back.

The diocesan office building, also close to the federal building, received some damage, but can still be occupied.

### **Episcopalians join other volunteers**

From the first moments after the blast shook the city, "dozens of volunteers have flooded into the cathedral grounds, a half dozen of them newly confirmed Holy Saturday night," wrote Back as he recorded his immediate impressions following the explosion. Thousands of volunteers, many Episcopalians among them, flocked to the blast site, to the nearby hospital and to relief centers to offer aid, reported Woltz. "In this part of the country, people care for each other," he said. "The expression of grace is just wonderful to see."

Episcopal clergy and lay people continue to counsel the injured, families of victims and other relief workers, Woltz said. Others are assisting the Red Cross in efforts to coordinate food distribution and to provide

transportation and other services for relatives of victims.

An Episcopal priest, the Rev. Peter Van Hook of Utah, who is a volunteer disaster relief consultant with Church World Services (CWS), has coordinated efforts to organize a long-term, interfaith relief response. Through it, representatives of the Bahai, Jewish, Christian and Muslim faiths have come together "to try to deal both with this event and to show their unity and their common tolerance and respect," Woltz said.

### **Support from wider church bolsters local church**

As messages of support have poured in, both from within the United States and beyond, "we have received enough faxes to plaster the reception room wall," said Back. "Over the centuries many have been comforted by the Communion of Saints; we are finding strength in the communication of saints."

Presiding Bishop Edmond Browning was one of the first people to call Moody. In addition, Woltz said, faxes or calls have come from Archbishop of Canterbury George Carey and the Rev. Canon John Peterson, secretary general of the Anglican Consultative Council, in London, and from Archbishop Desmond Tutu in South Africa.

Many of the victims and their families have "physical and emotional injuries that will require professional help over along period of time," Moody said. "There are many people who will need help with their medical bills. There are others whose apartments and homes have been condemned and will need help relocating."

The Presiding Bishop's Fund for World Relief sent an immediate emergency grant of \$25,000 to the Diocese of Oklahoma, reported Nancy Marvel, the fund's interim director. In addition, the Episcopal Church is represented in the area through the ecumenical efforts of the Church World Service (CWS), a relief agency of the National Council of Churches.

### **PB's Fund responds quickly**

Marvel noted that the Oklahoma City bombing was but one of a number of "non-natural" disasters that have struck around the world in recent months. Other disasters, such as the gas explosion in Korea, and the chemical explosion in New Jersey, and the gas attacks in Japan, "have caused deaths and many injuries to those affected directly and to the rescue workers," she said. War and other conflicts in such places as Croatia and Rwanda also continue to cause vast human suffering, she said. "Our concern for the victims and their families and communities is great."

Undesignated gifts to the Presiding Bishop's Fund "enable the fund to



respond to where the need is greatest at any given moment," she said.  
"Designated contributions are disbursed in the full amount to the area identified by the donor as quickly as possible."

Donations for the bomb relief effort may be sent to:

The Presiding Bishop's Fund for World Relief  
815 Second Avenue  
New York, NY 10017

(checks should be made out to the Presiding Bishop's Fund for World Relief, and marked for "Oklahoma victims")

In addition, donations may be sent to:

Victim Relief Fund  
924 North Robinson  
Oklahoma City, OK 73102

(checks should be made out to The Diocese of Oklahoma, and marked "Bomb blast")

Cathedral Restoration Fund  
127 N.W. 7th Street  
Oklahoma City, OK 73102

(checks should be made out to St. Paul's Cathedral)

Victim and Family Relief Fund  
Office of the Governor  
State Capitol Building  
Oklahoma City, OK 73105

--James H. Thrall is deputy director of news and information for the Episcopal Church.

95075

## **Arizona priest ministers to Oklahoma City relief workers**

by Nan Ross

(ENS) Humor, cigars and a story about butterflies helped an Arizona priest minister to relief workers coping with the horrendous aftermath of the Oklahoma City bombing.

The Rev. Canon Carl G. Carlozzi, rector of All Saints' Church in Phoenix, spent five days at the bomb site as volunteer chaplain with a specially trained urban search-and-rescue squad. For the past year and a half, Carlozzi has been a member of the Phoenix Fire Department's customer service and critical incident debriefing team.

In Oklahoma City, Carlozzi's job was supporting the 62 members of the special Arizona urban search and rescue squad, the first response team asked to report to Oklahoma from the western United States.

Carlozzi said that he "realized early on that to keep the team psychologically stable, emotionally healthy and spiritually fit," he had to say "no way" to the standard procedure of debriefing when their work was done. Instead, Carlozzi held a *prebriefing* as each of the team's 12-hour shifts began. "We talked about what we were going to be doing. And while we were very realistic about the situation, I told them that this was no different than being in the streets of Phoenix and going out on a call--just bigger."

### **Think butterflies**

Carlozzi said he used a caterpillar/butterfly metaphor to help them. "You all know about caterpillars and butterflies," he told them. "They're the same insect; they've just changed bodies. These people don't live here anymore; they're butterflies now. What you're dealing with is just the cocoon. The person who lived there is now with God in heaven, and that person is praying for you and is here to rescue *you*."

Carlozzi closed each briefing with a prayer and the call to "think butterflies."

"Father Carl's help was invaluable to me," said another Arizonian, Tom Abbott, a lay reader at St. Matthew's, Chandler, near Phoenix. "He had a unique way of putting things into perspective," he said. Abbott especially liked the butterfly analogy. "It really helped. It absolutely couldn't have been more appropriate."

With nearly 20 years' experience as a fire fighter, Abbott, a battalion



chief for the Tempe Fire Department, served at the bomb site as manager of the communications sector and as a hazardous materials specialist.

The Arizona team rested in makeshift quarters on the fourth floor of the local phone company, three blocks from the bomb site in a building that had most of its windows blown out. Cots and sleeping bags were placed in vacated executive offices and employee work stations.

Carlozzi said it was cold at night and the wind blew through the building, but "the phone company was just incredible. The CEO left a sign on the door telling us to use anything we needed—including the executive shower."

### **Blended and shredded**

Pictures of the site "don't do it justice in terms of depth perception," Carlozzi said. "The only way I can describe it is to imagine taking some potatoes, some carrots and some celery, put them in a blender, and flip the switch. Like the paper from a paper shredder, the building was blended and shredded."

Despite the severity of the event, he said there were lighter moments. "There was a lot of humor, used as a coping mechanism, and a lot of pats on the back."

Carlozzi said on the second day he overheard a fire fighter say while on a break, "God, I'd really love to have a cigar!" He set out immediately with a police officer to find a 7-Eleven and "bought every cigar in the store," he said. "We did that several times."

On another day, Carlozzi was called from his prebriefing to conduct a telephone interview. "While I was talking to the reporter, someone tapped me on the shoulder, and said, 'Excuse me. You have 62 guys who won't leave until you come pray with them!'"

Abbott said that they knew by the Saturday following the blast that "there probably weren't going to be any survivors. We had been through the building with fine-tooth combs, and at that point we moved from a rescue effort to a body-recovery effort. Then we took few chances, began to shore up the structure, and made sure our safety came first."

Carlozzi said the Phoenix squad was made up of all kinds of people, from "born-again Christians to atheists." But before getting off the plane to a hero's welcome back in Arizona, they insisted he lead them in a prayer.

Carlozzi said a question from a *New York Times* reporter helped him define the experience. "The reporter asked me if I was disconcerted, if it had destroyed my faith in God.

"On the contrary," Carlozzi said. "It has only increased my faith in

God. God didn't blow up these people, but God is giving us the peace to deal with this. God gives you the strength to deal with the junk of life. And the more junk you are handed, the more God supports and sustains you."

**--Nan Ross is director of communications for the Diocese of Arizona.**

95076

## **Committee on women's ordination proposes compromise**

**By Jerry Hames**

(ENS) Women who wish to be ordained priests but who live in dioceses where the bishop will not license them may receive their licenses from other dioceses, according to a compromise proposal from a General Convention committee that is seeking to end the impasse over recognizing women's ordination.

The proposal would offer the same protection for postulants who, because they do not recognize women priests, may be barred from ordination in some dioceses.

The committee is proposing legislation to give new powers to the bishops of each of the nine provinces who serve as provincial presidents or vice presidents, enabling them to license a woman priest for ministry in a parish that seeks her. Such a change would have to be approved by General Convention, which meets next in 1997.

If approved, the proposal could open the door to women priests for the first time in the dioceses of Eau Claire and Fond du Lac in Wisconsin, San Joaquin in California, and Fort Worth in Texas, whose bishops and standing committees do not consider the ordination of women valid.

### **Permissive or mandatory canon**

At issue is whether Canon 3.8.1, approved in 1976 to permit the ordination of women to the priesthood and episcopate, is "permissive" or "mandatory." Bishop William Wantland of Eau Claire is one who believes it is permissive and therefore does not require him to ordain women. He told



members of the committee that if they wish to challenge his interpretation, a presentment can be brought against him, forcing a judicial decision.

General Convention, meeting in Indianapolis last year, avoided a decision one way or the other, fearing that it would cause the resignation of bishops on grounds of conscience and loss of membership. Instead, during the final moments of legislative session, the convention passed Resolution C004sa, which created the committee "to engage in dialogue" on issues connected to the ordination of women priests and bishops.

The committee was charged by that resolution to:

- provide an opportunity for full access for women to the ordination process;
- permit ordained women to carry out their ministries in every diocese;
- permit opportunities for congregations that desire the ministry of ordained women to have access to them;
- propose a way for those opposed to the ordination of women to have access to the ordination process and to be able to minister in every diocese.

### **Women's caucus opposes compromise**

While the committee reached a consensus with all but two of its members favoring the compromise proposal, the idea already is facing stiff opposition by leaders of the Episcopal Women's Caucus (EWC).

EWC President Cynthia Black of Kalamazoo, Michigan, said that the committee's proposals will only reinforce the second-class status of women in dioceses where they are not fully able to exercise their ministry. "Dialogue has been going on long enough," she said. "It's been almost 20 years since the canons have been changed (to authorize the ordination of women). It's time they were upheld."

Sally Bucklee of Laurel, Maryland, past president of the caucus, said that the committee "has chosen a convoluted way to do something that is quite simple. It is proposing to set up a separate but equal system that is humiliating to women." She said that if General Convention continues to avoid its responsibility, the matter can be resolved by an ecclesiastical court, bringing one or more of the bishops to trial.

### **Optional bishops?**

Another of the committee's recommendations also seeks to satisfy congregations that will not accept the sacramental services of their diocesan bishop, if the bishop is a woman. It would give the provincial bishop, after consultation with the diocesan bishop, authority to appoint a third bishop to provide sacramental ministries, such as confirmation.

The committee, which had its first meeting in Pittsburgh on April 17-19, will hear responses at a meeting July 5-7 in Washington, D.C., from bishops and dioceses that do not ordain women, from dioceses that have women bishops, and from individuals and organizations that want to speak at an open hearing. The women's caucus has begun a fund-raising campaign to provide travel assistance to the open hearing for women priests and others who have been refused ordination.

Bishop Robert Rowley of the Diocese of Northwestern Pennsylvania is the committee's chair, Rita Moyer of Pennsylvania is vice chair and James Bradberry of Southern Virginia is secretary. Other members are Bishops Frank Allan of Atlanta and William Wantland of Eau Claire; the Rev. Canon Gay Jennings of Ohio; Sarah G. McCrory of Upper South Carolina; David Rawson of Pennsylvania; the Rev. Anne W. Robbins of Southern Ohio and the Rev. Rebecca Conrad Spanos of Pittsburgh.

--Jerry Hames is editor of *Episcopal Life*.

95077

## **Bishop of London appointed Archbishop of York**

(ENS) Bishop David Michael Hope, the recent target of an English group dedicated to "outing" homosexuals in the church, was named archbishop of York, the second highest post in the Church of England.

Hope, the bishop of London, turned the tables on the group "OutRage!" when he held a press conference in March to state that he is "ambiguous" about his sexuality, which he said he considers a "gray area." OutRage!, he said, had threatened to name him as a homosexual in a campaign "based almost totally on rumor, unattributable sources and of an intimidatory nature." Hope said that he has chosen to live a single, celibate life.

The primates of the Anglican Communion, who happened to be meeting in England at the time, strongly supported Hope in his public statement, expressing to him "our solidarity in deploring this reprehensible intrusion into your private life."



Hope, who identifies with the Anglo-Catholic tradition of the Anglican Church, was vicar of All Saints' Parish, Margaret Street in London, and principal of St. Stephen's Theological College in Oxford. He was consecrated bishop of Wakefield in 1985 and moved to the London position in 1991.

### **A wider reality**

His appointment was seen as a deliberate move to balance the more evangelical style of Archbishop of Canterbury George Carey while sending a clear message to Anglo-Catholics, many of whom opposed the Church of England's decision to ordain women, that they still have a place in the church. He is credited with devising a widely copied arrangement dubbed "The London Plan," in which he refrains from ordaining women as priests himself but permits other bishops to ordain women within his diocese.

Hope said he will work very closely with Carey, who in turn said he welcomes Hope's strengths. "We complement each other in churchmanship and in opinion on a wider range of issues, but we are single-minded in our concern for the Church of England and its mission to the nation and through the wider Anglican Communion to the world," Carey said.

"My own background and tradition is of course somewhat different from his, and, for example, in the matter of the ordination for women, I have taken and continue to take a different view," Hope said of Carey. "This simply reflects, however, a wider reality within the Church of England."

The two agree, he said, "on many more fundamental matters." Hope said he shares Carey's concern to meet the "spiritual hunger and thirst for faith in our nation," and said that he supports Carey's "vision for encouraging the Church of England in spiritual growth in its witness and mission."

Carey praised Hope for his "scholarship and spirituality," and said that he has "proved to be a shrewd and strong leader in the Diocese of London where I know he will be sadly missed."

Hope will succeed the Most Rev. John Habgood, the current archbishop of York.

**--Based on reports from Anglican Communion News Service and Ecumenical News International.**

95078

## **Episcopal Church delegation hears needs of Mississippi children**

**by Nan Cobbe**

(ENS) When national church leaders visited Mississippi in April they heard one plea again and again: "Help us help the children."

A warden from Greenwood, a child care worker in Vicksburg, and a "conservative" Republican priest at an elegant plantation luncheon all delivered the same message.

"If we don't help the children we are writing our ticket as the century ends ... and it don't look good," said Bishop Alfred Clarke Marble, host for the visit.

The delegation included Presiding Bishop Edmond Browning; Pamela Chinnis, president of the House of Deputies; Diane Porter, senior executive for program; and the Rev. Reynolds Cheney, Executive Council member and Mississippi native, now serving as a parish priest in Tennessee. Browning, Chinnis and Porter will be making a similar trip to the Diocese of Olympia (western Washington) as part of a continuing dialogue with the church. They visited Nevada in February and Connecticut in May.

As team members toured churches and outreach ministries in central Mississippi, they heard about violence and drug use, about children who are abused and living in poverty, who are kept out of schools and "bound for prison."

But they also saw the good news of church-sponsored ministries to "at-risk" pre-schoolers, to elementary students eager for tutoring and mentors, to teens at after-school programs and on a youth retreat weekend. And they saw a confidence-building ropes course being installed at a black middle school in Jackson, a school "adopted" by the cathedral congregation as part of a state-wide program.

By the time they got to the first gathering of clergy and lay leaders at Egypt Plantation outside Yazoo City, they were impressed and ready to talk about how they could offer help and support. "We come to see what the diocese is doing and to see how we can be in greater partnership and support," Browning told rectors and senior wardens gathered at the home of Steele and Bob Hardeman on the banks of the Tallahatchee River.

Though their goal was to encourage and support, the team also brought a challenge as, with their hosts, they examined hard issues of race, poverty and privilege.



### **Challenges 'writ large'**

The state of Mississippi lags behind much of the nation in education and income, the team learned. Haves and have-nots are largely divided by race. So, for the most part, are schools. Public schools are black, private schools white.

As much as a third of the adult population in the Delta region where the team centered its visit remains illiterate. Statewide only 62 percent of Mississippi's citizens are high school graduates, ranking the state 48th out of the 50 states. Only Texas and South Carolina fare worse. The average per capita personal income, \$13,631 in 1993, is the lowest in the nation.

Yet the challenges in Mississippi, as several clergy pointed out, are no different from those found throughout the church; they are just "writ large." During meetings with diocesan leaders, the team learned about three challenges identified as the diocese's priorities: children and families in crisis, races in need of reconciliation, and parishioners seeking deeper spiritual formation.

### **Forthright and honest**

At the end of the visit, Browning and his team reflected on what they'd seen with leaders from across the diocese at the rebuilt lakeside camp and conference center named for former Bishop Duncan M. Gray.

There Marble told his dream of sponsoring Cursillos, or spiritual retreats, focused on racial reconciliation and of helping the diocese develop "the same strong presence and witness" in Mississippi that it has in Honduras with its Medical Mission. "We still have third-world conditions in our state," he said.

Attorney Lee David Thames of Vicksburg, a deputy to General Convention, said that "the church has got to continue to be prophetic ... one of the things that [the national staff] needs to do is focus more on spirituality in the congregations, preparing the seedbed for the prophetic voice."

Mike Chaney, also a General Convention deputy and member of the Mississippi House of Representatives, said that the diocese could use some guidance in the current political climate about how to respond as social programs are cut.

Janet Ott, lay leader and founder of an after-school program for inner-city youth, told the visitors, "It would help me if the national church would make broad, bold statements about violence against women and children."

Porter responded immediately, saying that the church must address violence "the same way we addressed the AIDS pandemic. ... We've got to put the best minds in the church to work on it." She praised the diocese's

work with children and youth, calling it "a very important learning for me" and an "excellent tool for evangelism."

Porter also saluted the diocese for putting racial reconciliation on the table "in a forthright, honest way." She and Cheney challenged the leadership to use their social connections and their considerable clout to influence the powerful in the state, to see advocacy as an important next step.

"Your direct services are wonderful," said Porter, "but isn't our goal to some day work ourselves out of jobs in soup kitchens?" Cheney asked, "Do we have the courage to put it on the line? To speak to ... those who can change the system?"

—Nan Cobbe is features editor for *Episcopal Life* newspaper.

95079

## **Episcopalians join Bread for the World campaign to support aid for Africa**

by Jack Donovan

(ENS) Alarmed by pending legislation that would cut United States aid to Africa, the grassroots Christian organization Bread for the World (BFW) has launched *Africa: Crisis to Opportunity*, a campaign to maintain aid programs to the world's poorest continent.

According to a letter announcing its 1995 Offering of Letters campaign, the organization is calling on its 44,000 members to urge Congressional delegates not to "abandon their consciences when they vote on the upcoming legislation." Dr. Ellis Malone, campaign organizer at St. Catherine's Episcopal Church in Marietta, Georgia, said specifically that Congress should be told to preserve the African aid which is bringing significant change to "a continent rich in resources and full of 600 million energetic people who, despite the turmoil, despite the fact that they are enmeshed in debt and poverty, have proven their determination to survive."

The main focus of the effort is on \$802 million that is sent to Africa through the Development Fund for Africa (DFA). Malone said that "money for child survival activities like those conducted through DFA has proven to do



a lot of good. Despite a gradual drift down in U.S. spending on aid, there's been significant work in battling childhood diseases, welfare and nutrition." BFW statistics state that programs to expand immunization and oral rehydration therapy have saved the lives of an estimated 800,000 African children each year, access to safe water throughout sub-Saharan Africa has increased 80 percent from 1980 to 1990, and average daily life expectancy in Africa has risen to 54 years, an increase of 13 years since 1960.

### **Compete for assistance**

A resolution threatening these successes is expected to pass the Senate Budget Committee, slashing up to \$5 billion in foreign aid for fiscal year 1996. Another measure, sponsored by Sen. Jesse Helms (R-NC), chairman of the Foreign Relations Committee, could revamp foreign aid programs by cutting developmental assistance and handing over administration of remaining aid to the State Department.

According to BFW policy analyst Sharon Pauling, these measures "would require developing countries in Africa and other poor regions to compete for assistance by demonstrating their commitment to free market principles. But markets cannot thrive if people are dying of poverty and hunger."

Some organizers suspect that the conservative face of Congress may influence the success of this year's campaign. Gloria Clanton of St. Timothy's Episcopal Church in Washington, D.C., said that "this year we're not sure what effect we'll have--especially since the new Congress doesn't want to consider that now that the Cold War is over, foreign aid should go towards development."

Margaret Smith of St. Mark's Episcopal Church in Mystic, Connecticut, noted that at the parish level the issue of aid to Africa "doesn't break down politically. Our parish is very diverse--from the most conservative Republicans to the most liberal Democrats--and members of both parties will participate in the campaign. As Christians, we need to be concerned about the suffering wherever they are. But there's also this perspective: stability in Africa is good for the United States," she said.

Malone is optimistic about the impact of the Bread for the World campaign. "These letter-writing efforts have consistently gotten the issues before the public and certainly before Congress," he said. "Because of that, we've been able to protect successful programs from further cuts."

**--Jack Donovan is communications assistant in the Episcopal Church's office of news and information.**

95080

## **Religious leaders begin fast as governments discuss nuclear arms**

**By Tracy Early**

(ENI) A group of prominent religious leaders called for the abolition of nuclear weapons as they announced that they will fast until the end of the international governmental conference at the United Nations reviewing the 1970 Non-Proliferation Treaty (NPT) on nuclear arms. The conference began on April 17 and is expected to end May 12.

Presiding Bishop Edmond Browning of the Episcopal Church, who is not participating in the fast, spoke in support of the group's witness at a press conference at United Nations headquarters in New York, April 24. Browning said he had made a pilgrimage to Hiroshima when he was Bishop of Hawaii and had come to believe that "nuclear weapons are incompatible with the Gospel of Jesus Christ."

The end of the Cold War, he said "now offers the hope that the world might truly rid itself of the most dreadful weapon ever created. I urge the member states of the United Nations not to fail the human family or this fragile planet at this poignant moment."

Led by the Rev. William Sloane Coffin, a former pastor at New York's Riverside Church, the religious leaders crossed the street following the press conference to the Isaiah Wall, where the words of Isaiah 2:4 about "beating swords into plowshares" are inscribed. Coffin and some other members of the group planned to stay at the UN headquarters in a vigil until the conference concludes.

Other participants in the press conference included Daniel Ellsberg, a former Pentagon official who leaked the "Pentagon papers," Helen Caldicott, a prominent Australian pediatrician, Janet Bloomfield of the British Campaign for Nuclear Disarmament, and Miyoko Matsubare, representing a Hiroshima survivor group.

Robert McAfee Brown, a former professor at Union Seminary in New York, said that the protesters wanted the UN conference to confront the central issue of the abolition of nuclear weapons, rather than merely take steps toward disarmament through the proposed indefinite extension of the treaty.

Leader of the anti-nuclear SANE/Freeze organization from 1987 to 1990, Coffin said the issue of nuclear weapons had been "totally marginalized" since 1990, and "most Americans haven't a clue what NPT stands for." He expressed some hope of raising concern by the fast, but added: "We have no



illusions."

Coffin, who has preached, testified, organized, rallied and marched against nuclear weapons for many years, said this was his first fast. "But when you hit 70," he said, "you don't have that much time left to do whatever you're going to do."

Fasts also are being organized in Budapest, Paris and elsewhere.

95081

## **Episcopal publications win top awards from Associated Church Press**

**by James Solheim**

(ENS) Episcopal and Anglican publications won some of the top awards in the 1994 Associated Church Press (ACP) competition. ACP is an ecumenical organization representing almost 200 publications in the U.S. and Canada.

In the awards ceremony at the ACP's annual meeting in Ottawa--a joint convention with the Canadian Church Press--the *Virginia Episcopalian*, edited by Sarah Bartenstein, won first place among 47 entries in the category for regional newspapers. *The Episcopal Times* of the Diocese of Massachusetts, edited until recently by Jay Cormier, won second place.

In the category for national or international newspapers, *Anglican Journal*, the monthly paper for the Anglican Church of Canada edited by Carolyn Purden, won first place. Third place went to the Episcopal Church's national newspaper, *Episcopal Life*, edited by Jerrold Hames.

Among denominational general interest magazines, *Cathedral Age*, published at the Washington National Cathedral, won third place and *The Witness*, an Episcopal Church publication edited by Jeanie Wylie-Kellermann, won third place among special interest magazines.

In the writing competition, awards went to:

- *The Witness*, an award of excellence (first place) for a feature article by Ken Sehested and an award of excellence in the category of readers' favorite for an issue on women's spirituality;
- *Episcopal News Service*, award of excellence for Jeffrey Penn's article on the first ordination of women in the Church of England;

■ *Anglican Advance*, newspaper for the Diocese of Chicago edited by David Skidmore, and the *Virginia Episcopalian* tied for the award of excellence for their coverage of the 1994 General Convention.

Among the awards for graphics and photography, *Trinity News*, the magazine for Trinity Church of Wall Street, won an award of merit for best redesign; *Anglican Advance* won an award of excellence and *Episcopal Life* an award of merit for best newspaper front page; *Episcopal Life* also won the award of excellence for newspaper graphics. Episcopal Church publications also won a number of honorable mentions.

The awards contest drew almost a thousand entries from 83 publications.

### **Keynoter describes era of rich spirituality**

Society is currently caught in an unprecedented period of rich spirituality that shows no signs of diminishing, the Rev. Herbert O'Driscoll of Vancouver said in his keynote address. At the same time, he said, the institutional forms of religion are writhing in agony, riddled with timidity, caution and mistrust. "As church journalists, you face an ironic reality--at the time that the church is hunkering down, it needs richer links with the rest of the Christian family and an awareness of the deeper cultural context in which it seeks to minister," he said.

"We are going through an extraordinary period of institutional pain" in which the twin pillars of our civilization--materialism and rationalism--are crumbling and people are looking for alternatives," O'Driscoll added. "Every single institution in Western society is in deep agony and yet, at the heart of it, they have never been better or stronger."

While the church press is "a creature of the institutional church and therefore part of a large, dysfunctional family from which it can't escape," O'Driscoll argued it must play the role of physician to the whole church without losing its sense of integrity.

### **"Criminal" elected president**

The Rev. Joe Roos, publisher of *Sojourners* magazine in Washington, D.C., was turned back at the Canadian border when he admitted to immigration authorities that he had been convicted of illegally praying in front of the White House to protest U.S. involvement in the Persian Gulf War. After the ACP board strongly protested the action with Canadian authorities, Roos was granted a "ministerial permit" to fly back to Ottawa and was elected to a two-year term as president, succeeding James Solheim of Episcopal News Service.



The 130 convention participants were offered a wide array of workshops, many of which explored new computer technology and the information superhighway. Several others dealt with reporting on conflict in the church. Members of Canada's Parliament also addressed a plenary session on the continuing independence movement in the province of Quebec.

**—James Solheim is director of news and information for the Episcopal Church.**



## *news briefs*

95082

### **Church use of land in southern Africa scrutinized**

(SAAN) Anglican theologians in southern Africa have challenged the church to acknowledge its role in dispossessing blacks of their land. In a recent 22-page report, the Southern African Anglican Theological Commission (SAATC) stated that "in practice, Anglican acquisition of land for missionary work forms part of the prevailing pattern of European expansion and dispossession of the indigenous peoples of southern Africa." Churches have been major landholders in southern Africa, the report notes, although their holdings have been significantly reduced in recent years. At a time when the struggle for justice and the struggle for land are seen as "inextricably bound up," the SAATC said the Anglican Church needs to examine how it has used the land it owns, and how it will use it in the future. "Unlimited accumulation of land by individuals is not desirable or healthy for the common good," the report stated. "The land is an emotive issue and redistribution will be one of the key aspects of future government policy. . . . The church's use of land is bound to come under the spotlight."

### **Church of England financial report criticizes commissioners**

(ENI) A committee of members of the British Parliament has alleged that the Church of England "foolishly speculated" in property, causing severe damage to the parish structure of the national church. In the 1980s property boom, the Church of England commissioners--responsible for funding a quarter of the church's annual running costs--lost 800 million pounds through poor investments. The parliamentary Social Security Select Committee, which includes members of Parliament (MPs) of all the main political parties, declared in a report released April 20 that the loss "in all likelihood has done more than any other single act" to destroy the parish system by depriving it of funds. The committee said it was "ethically suspect" for the commissioners to create 44 subsidiary companies as a front for their property operations, and also cited a failure to follow normal accounting procedures. The committee



laid blame on the former First Church Estates Commissioner and the former Secretary to the Commissioners, suggesting that they wielded too much power. The commissioners have responded strongly to the MPs criticisms, accusing the parliamentary committee of "selective reporting of the facts" and of recycling criticisms that had already been investigated. The commissioners declared, "We have acknowledged past mistakes, learned from them and taken corrective action to secure long-term financial stability."

### **Protestant Hour celebrates 50 years**

(ENS) The Protestant Hour recently announced the celebration of its 50th anniversary as an ecumenical program that currently reaches 256 radio stations with a listening audience of 2 million. The anniversary was celebrated with a banquet in Atlanta, Georgia, that brought together past Protestant Hour speakers and media executives from the four participating denominations--Methodist, Lutheran, Presbyterian, and Episcopal. A special twelve-week anniversary series began on Sunday, April 30, featuring famous speakers from each of the five decades followed by a sermon of today preached on the same text. Episcopal speakers in the series include Presiding Bishop Edmond Browning; the Rev. Douglas Bailey of Calvary Church in Memphis, Tennessee; the Rev. Barbara Taylor of Grace/Calvary Church in Clarksville, Georgia; and the Rev. Laurence Gipson of St. Martin's Church in Houston, Texas.

### **Scottish church looking for 'twins' in the USA**

(ENS) The Scottish Episcopal Church, with historic ties to the Episcopal Church in the USA, is looking for "twins," especially at the parish level. The church's provincial overseas committee wants to pull together portfolios on congregations that would like to form partnerships in time for a workshop on the subject next September. The workshop will discuss the mechanics of selecting a partner, guidelines from the Anglican Consultative Council and the types of agreements or covenants that might be used. The linkages emphasize collaboration and exchange at the grassroots level and undergird the worldwide Anglican emphasis on mission as a partnership among equals. The first American bishop, Samuel Seabury of Connecticut, was consecrated by Scottish bishops when Church of England bishops declined because Seabury wouldn't take an oath of loyalty to King George. Seabury took the Scottish Communion liturgy home and it was used as the basis for development of a uniquely American rite. For further information on linking with Scottish parishes or dioceses contact Michael Cousins at Mains Lodge,

Dalmoak, Dumbarton G82 4HQ Scotland, telephone (44)1389-767058 or fax (44) 1389-733323.

### **Cathedral forum addresses future of United Nations**

(ENS) "The UN is confronted with a paradox of escalating demands and challenges in the face of inadequate resources," former assistant secretary of state Viron P. Vaky told participants in a recent forum at the Washington National Cathedral. The forum, *The United Nations and Common Security: Fifty years after San Francisco and Hiroshima*, addressed ways in which the new multilateral world order has shifted the burden of resolving international conflicts from the cold war powers to the UN. In the face of the paradox Vaky described, fellow panelist and editor of *Foreign Policy*, C. William Maynes, called for an examination of the UN's first half century so that the mistakes of the past will not be repeated in the future. The Rev. Dr. Alan Geyer, the cathedral's resident ethicist and director of the conference, declared that "there is a need for greater clarity, either by charter reform or resolutions" in order for the UN to become an effective tool in a multilateral world.

### **Kenyan government reacts against 'insults'**

(ENI) The Kenyan government recently threatened to cut religious radio and television broadcasts transmitted by the Kenya Broadcasting Corporation unless churches stop "hurling insults" at President Daniel arap Moi's Kenyan African National Union government. The threat, made by Shariff Nassir, the Kenyan government's outspoken assistant minister for information and broadcasting, is the latest in a series of stiff responses to a strongly-worded pastoral letter issued by 18 Roman Catholic bishops. The bishops criticized the erosion of Kenya's judiciary, the impotence of the country's legislature, and frequent abuses of power under the present government. Nassir also took issue with recent public support by Anglican leaders for the Roman Catholic church. He said the churches seemed determined to cause chaos by speaking against the government.

### **UN plans for Beijing prompt WCC protest**

(ENI) The World Council of Churches (WCC) recently protested to the United Nations over plans to move the women's forum of non-governmental organizations to a site 40 kilometers away from the Beijing site of the UN's conference on Women to take place in September. The WCC also protested the UN's refusal to grant accreditation for the Beijing conference to hundreds of organizations, most of them either feminist groups, pro-abortion groups or



support groups for women in Tibet and Taiwan. In a letter to the UN's secretary general Boutros-Ghali, WCC's general secretary Konrad Raiser said that the WCC "may be constrained to review the utility of our participation."

### **'Jerusalem is not a pie to be cut into pieces'**

(ENS) Christian and Muslim leaders meeting in Jerusalem recently criticized Israeli policies on Jerusalem, including restrictions on the movement of Christians and Muslims in the city. The leaders agreed that the future of Jerusalem is central to the success of the peace process. "Jerusalem is not a pie that can be cut up into pieces," said Hanan Ashrawi, former spokesperson for the official Palestinian negotiating team. "Jerusalem is a place for harmony--and harmony requires pluralism. God must have intended that Jerusalem be a model of pluralism, that's why God made Jerusalem the holy city for Jews, Muslims and Christians." Archbishop Lutfi Laham, patriarchal vicar in Jerusalem of the Greek Catholic Church, said that members of his church had been unable to reach their cathedral because of the "complete closure" imposed by Israeli military officials during Holy Week.

### **Christians in Bahrain pray for peace**

(ENS) Anglicans recently joined nearly 150 Christians who gathered in Bahrain to pray "for the people and nation of Bahrain in these days of trouble." The gatherings offered intercessions in Arabic and English for Bahrain's emir, Sheik Isa bin Sulam al-Khalifa, and his government, and made petitions for those who "may have been imprisoned unjustly" and "for the families of those who have died." In the past five months violence has been on the increase in this predominantly muslim country with estimates of millions of dollars in property damage and more than one hundred persons killed. Although much of the violence is directed at Asian laborers who are blamed for rising unemployment, Bahrainis, civilian and police, have also been attacked. One-third of the Bahrainian population is foreigners, mostly Asians.

### **Carey challenges Home Secretary's prison policy**

(ENS) Archbishop of Canterbury George Carey recently declared that he was "deeply concerned about the scale on which we are resorting to imprisonment." He noted particularly that "it horrifies me that such large numbers of people in prison have not been sentenced to imprisonment at all." He pointed to a 1991 study that warned that prison life "can lessen people's sense of responsibility for their actions and reduce their self-respect, both of which are fundamental to law-abiding citizens." Carey's speech balanced criticism of the approach to prisons of British Home Secretary Michael

Howard with an endorsement of punishment and retribution. A statement from the Home Office asserted that "prison works as a deterrent to potential criminals and affords protection to the public during imprisonment." It added that the Prison Service was committed to looking after prisoners with humanity and helping them lead law-abiding and useful lives in custody and after release. The statement insisted that it was important to remember that the courts decide whether to remand or imprison those accused or found guilty of offenses.

### **Nigeria may free opposition leader after Tutu intervenes**

(ENI) Archbishop Desmond Tutu of Cape Town recently reported that Chief Moshood Abiola, the presidential claimant detained for treason by Nigeria's military rulers, will be released soon. "Chief Abiola told me he is ready to be released conditionally by the government," Tutu said after meeting with him in the Nigerian capital of Abuja. Tutu travelled to Abuja as the personal emissary of South African president Nelson Mandela to try to heal the 21-month political upheaval in Nigeria. Chief Abiola was detained in June last year after he declared himself winner in presidential elections which were intended to end military rule. After this announcement, the military government annulled the election, and widespread strikes and riots followed. Tutu conveyed a message from Mandela that expressed concern about the effects of the political impasse in Nigeria on the rest of the continent.

### **Yearbook reports major denominations have stabilized**

(ENS) Membership tallies in major U.S. denominations continue to stabilize after the losses that plagued many mainline churches in the 1970s and 1980s, according to the latest statistics in the *Yearbook of American and Canadian Churches 1995*. Twelve of the 15 largest denominations in the United States gained in membership or stayed stable from 1992 and 1993. According to the yearbook, the United Methodist Church, Evangelical Lutheran Church in American and Lutheran Church-Missouri Synod showed small losses. In general, the 1990s have seen a "bottoming out" of mainline church membership losses.

### **African church leader meets resistance of women priests**

(ENI) The general secretary of the Presbyterian Church of East Africa, Samuel Mwaniki, recently recalled 24 retired male pastors to run parishes where conservative congregations, along with unnamed clergy men, have refused to accept women priests as their leaders. Mwaniki acknowledged that the ordination of women had met initial resistance but had gained more

acceptance with the passing of time. He said women pastors were a reality that people should live with. However Mwaniki, who had just ordained another woman pastor, said he was left with women priests who could not be placed because of the discrimination which had rocked his presbyteries. "Once ordained, nothing makes women lesser mortals in the church," he said, calling for the education of parishioners about the equality of the sexes before God.

### **Bishop calls spending-cuts a moral crisis**

(ENS) Bishop David Bowman of Western New York recently sent a pastoral letter to congregations warning that the budget cuts proposed by New York Governor Pataki are "too much, too soon, too devastating." Bowman wrote that the budget cuts proposed by Pataki will lower public assistance, eliminate sick room supplies and reduce inpatient psychiatric care while increasing the cost of putting a student through college. "As people of the Bible, as persons called to be the strong arms and compassionate heart of Jesus to our neighbor, we simply cannot remain silent and allow this to happen," he said, maintaining that the spending-cuts issue was not simply "about Republicans and Democrats. It is not strictly about politics. It is a moral crisis. It is about compassion and it is about caring for God's children." Bowman urged Western New York Episcopalians to "become educated about this matter" and then write a postcard or letter to inform their state senators and assemblymen about their feelings.

### **Episcopalians plan Promise Keepers-style, male-only retreat**

(ENS) Bishop Jerry Winterrowd of Colorado recently announced plans for Colorado Episcopal men to launch their own take on the Promise Keepers organization founded five years ago by Bill McCartney, the former University of Colorado football coach. "I'm envious of what McCartney's done," Winterrowd said. "Men too long have been absent from the church and abdicated their role in the family." Promise Keepers, which encourages men to be better husbands and fathers, started with a handful of participants. Last year, a Promise Keepers gathering filled Colorado University's Folsom Field. The Episcopal meeting, to be called *Building God's Kingdom--Man to Man*, is starting small, too. Winterrowd hopes that 200 will attend the first weekend. "I know some people think it [Promise Keepers] is just male macho stuff, but I think it has become a place where men can go and feel safe enough to be vulnerable and talk about their faith," he said. Many mainline church members have criticized Promise Keepers for being more interested in saving souls than in helping society, but Winterrowd said that "you need to have a balance



between the two." He thinks that men who can find their identity in a Promise Keepers-kind of group will be better able to reach out "to a culture of fatherless children."

### **Bishop Hunt announces capital funds drive**

(ENS) Interim Bishop George Hunt of Hawaii recently announced a capital funds drive to eliminate the diocese's \$4 million debt associated with a default on a loan for a retirement center. In a letter to clergy, Hunt said that "in the six-week period since I came to be part of the life of this diocese it has become quickly apparent that the \$4 million debt which we are carrying is sapping our spiritual energy, even as it drains our capacity to be expansive about the mission of the church . . . . If we are to move away from our depression, we must immediately address the task of wiping out our \$4 million debt." In outlining the plan for the funds drive, Hunt said, "Simply, we need to dig deep in our pockets and give the money which will free us to be about our mission and ministry as Christians. The management for this effort will have to come from the clergy and wardens in each congregation."

### **Armenian church names new Patriarch**

(ENI) Catholicos Karekin II, leader of the Lebanon-based Cilicia Catholicosate of the Armenian Apostolic Church, was chosen recently to be the new leader of the Armenian Church's Holy See of Etchmiadzin, in Armenia. He was consecrated as Catholicos of All Armenians of the Holy See of Etchmiadzin at the Cathedral of St. Etchmiadzin in Armenia on April 9, succeeding Catholicos Vasken I who died last August at the age of 85. The Armenian church, which has about six million members worldwide, has two traditional Catholicosates or Holy Sees, one in Etchmiadzin and the Cilicia Catholicosate in Lebanon. After 1956, relations between the two cooled, largely because of the Cold War. Relations have improved dramatically since the fall of communism and the break-up of the U.S.S.R. The position to which Karekin II was elected makes him "the first among equals" of leaders in the Armenian church.

### **Correction made to sexuality pastoral**

(ENS) A correction to the pre-publication copy of the "Pastoral Study Guide on Human Sexuality," adopted at the 1994 General Convention, was mailed recently to all diocesan bishops and General Convention deputies. The Office of the Presiding Bishop reported that, through an oversight, the flawed version of the document retained original language that was changed in the

House of Bishops by an amendment. The change replaced the words "Therefore we recommend that the Church commit ourselves to . . ." with "Therefore we commit ourselves to . . ." in a discussion of bishops ordaining "only persons we believe to be a wholesome example to their people according to the standards and norms set forth by the Church's teachings." The oversight was brought to Presiding Bishop Edmond Browning's attention by Bishop John Howe of Central Florida, who said that "a major piece of the 'dialogue' has been over the question of whether the statements of the House of Bishops and the General Convention itself are *mandatory* for the church or *recommendatory* only." Forward Movement Publications will publish the document later this year.

### **Carey releases statement on Georgia execution**

(ENS) Archbishop of Canterbury George Carey recently released a statement on the eve of the execution of British born Nicholas Ingram, who was found guilty of murder in Georgia. In the statement, he made public a personal appeal for clemency that he sent to the Georgia Board of Pardons and Paroles which was denied. In the appeal, Carey said, "I cannot believe that it is God's will that this young man's life should be ended by state execution, after the unusual and severe retribution he has already endured. I hope that you will feel able to show mercy and commute the death penalty to a sentence which offers eventual hope of fresh life and rehabilitation." Ingram had spent 13 years in prison awaiting execution.

### **Consultation attempts to recapture ecumenical momentum**

(ENS) The sixth Consultation of United and Uniting churches met recently around the theme *Built together: the present vocation of United and Uniting Churches* and came away with what general secretary of the Consultation on Church Union Daniel Hamby called "one of the most positive and important attempts to recapture the momentum of the one ecumenical movement." Hamby said that "our so-called 'ecumenical winter' seems to be melting in many parts of the world. There are growing numbers of ecumenical endeavors in which families of faith are discovering unity in shared witness, mission, ministry and liturgical life." At the request of the consultation's representatives, the report will be forwarded to the Faith and Order Commission of the World Council of Churches with a strong plea that the work of United and Uniting Churches be given a more prominent role in any new structure the WCC might evolve from its present self-study.

## **Zambian president dismisses corruption claims**

(ENI) Zambian president Frederick Chiluba recently declared that corruption could never be totally removed from any society because it was a matter of a "sin problem" deeply rooted in human nature. "We are all corrupt in some way. If it is not in the area of money, it may be in the use of power, or in our attitude to our neighbors. Corruption started when Adam and Eve ate the fruit they were not supposed to eat," Chiluba said. Stating that he had "nothing to hide," he admitted that there "may have been incidents of corruption in my government." Local churches actively supported Chiluba's Movement for Multiparty Democracy (MMD) and helped to monitor the elections that brought him into power in 1991. But more recently the churches have aggressively criticized President Chiluba for tolerating corruption in his cabinet. "The time has come for those accused of gross misconduct to lead by example and step down," said Anglican Bishop Clement Shaba of Zambia.

## **People**

**The Rev. Orlando Guerrero** was recently elected the next bishop of Venezuela. Guerrero was elected on the first ballot at a special diocesan convention held at the Church of St. Paul, in Caripe in eastern Venezuela. Guerrero, who assumed the administration of the diocese on April 19, replaced Bishop Onell Soto, who started as assistant bishop of Atlanta on May 1 and will be officially installed on June 18. Soto wrote, "I am very happy that at last Venezuela has a native bishop (I was born in Cuba). Orlando will face many challenges and I hope that you will support him and his ministry as you have done with me. . . . He is a devout Christian and a very likeable person."

**Lynn Collins**, rector at St. Paul's Episcopal Church in East Cleveland, Ohio, has been named Black Ministries officer for the Episcopal Church. Before joining St. Paul's, Collins was the Diocese of Ohio's Jubilee Ministries urban intern. **Margaret Larom**, former information officer for the Partnerships Office and then editor at the National Council of Churches' Friendship Press, is the new officer for mission interpretation in the office for Anglican and Global Relations. **Jeffrey Penn**, former assistant news director at the Episcopal News Service, is now assistant director of public affairs at College Boards in New York, a non-profit organization representing American colleges and universities, commonly associated with the SAT tests taken by college applicants. **Lloyd Casson**, former vicar at Trinity Church, Wall Street, and currently rector at St. Mark's Episcopal Church in New York, is the new Social Justice Staff Officer for the Episcopal Church.





## news features

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### **New popularity of old music benefits Phoenix chant choir**

**by Nan Ross**

(ENS) Last year's dramatic success of a recording of Gregorian chant by the Benedictine Monks of Santo Domingo de Silos was pitch-perfect music to the ears of Charlotte Miller of Phoenix, Arizona.

Miller, a soloist and leader of the Women's Chant Choir at All Saints' Episcopal Church in Phoenix, was at the duplication stage of her own recording called "Chant 101" when the monks made it to the top of the charts. The locally produced recording, which features the chant choir with solos by Miller and Doug Thomas, even has top billing next to the monks in a new book by Katharine Le Mée called *Chant*.

Miller has been a student and singer of chant since 1978, and she wrote her master's thesis on the topic while studying musicology at the University of California at Santa Barbara. She can translate the 1,000-year-old manuscripts from which most chant originates.

There are many benefits associated with singing and listening to chanted music, Miller said. "Chant--especially a form of Sanskrit mantra, one phrase repeated over and over--puts a person in a prayerful or meditative state and helps the brain to center, or come to quiet space by cutting out what we call 'white noise,' or mental chatter."

#### **Music to heal the planet**

Chant also has been scientifically proven to stimulate the brain while relaxing the body, Miller said. "It's good for you. There was a study made in the 1960s of some monks who, when they stopped chanting, got sick. They got better when they started to chant again."

"It's very healing," Miller said. "Chanting can lower your blood pressure within a minute. It's not the kind of thing you want to do while you're driving a car."

The sudden worldwide popularity of chant encouraged Miller to produce a second recording called "Flower of Love," performed with her colleagues under the name Peregrina. She's reducing to half-time her job as bookkeeper for Episcopal Community Services so she can devote more time to her Sound School, a place where she can "teach anyone who wants to learn to sing," and meet requests to lecture on chant around the country. She has been asked to speak in Solesmes, France, in June.

Miller thinks that music ultimately "can heal the planet. I believe we've been in an age of dissonance for several decades, and we're going back to unison on the musical scale.

"Chant works, because it's one note, one voice. I think humankind is going back to that, and it's certainly reflected in the church, especially here where we have a bishop saying, 'We are one.'"

--Nan Ross is director of communications for the Diocese of Arizona.

95084

## **Paths Crossing event highlights Episcopal support for tribe**

**by Owanah Anderson**

(ENS) The role of the Episcopal Church in the resurgence of eastern Creek Indians was praised at the annual Paths Crossing conference that promotes partnership between Episcopal Indian and non-Indian parishes.

Nearly 90 participants gathered at the Poarch Creek Reservation in southern Alabama in April, hosted by the Diocese of the Central Gulf Coast and the eastern Creek Indians' church, St. Anna's. The Creek Indians, they learned, moved in one generation from isolated obscurity to self-sufficiency as a federally recognized tribe, thanks in large part to support from the Episcopal Church.

"I've never been prouder to be an Episcopalian," said Mary Wright Kohlmeier, a communicant of Holy Spirit in Lake Forest, Illinois, the

congregation that founded the Paths Crossing concept in 1989.

The 2,160 tribe members today are descendants of fugitives who hid out in their ancestral homeland when the main body of Creeks were driven west by the 1830s. Episcopal medical missionaries contacted the unorganized Creek settlement in the Perdido Hills near Atmore, Alabama, 100 years later, bringing much-needed medical aid. "My grandmother told me that we were so isolated that we thought we were the only Indians left," said Robert McGhee, 24, tribal social worker and a 1993 recipient of the Episcopal Church's Legacy Fund scholarship.

### **Church at heart of reservation**

Buford Rolin, senior warden of St. Anna's, told how the Episcopal Church gave the Creeks not only the Christian message, but also rescued the poverty-stricken remnant from illiteracy. One of his grandfathers, Chief Aleck Rolin, was the first member of the tribe to receive an Episcopal baptism.

"It was the 20 acres of land that had originally been acquired in 1929 by the Episcopal Church that became the nucleus, the core, the heart of our reservation," Rolin said. "In 1964, the church provided 17.2 acres for the tribe, and this tract became the first parcel of our reservation, which has now grown to 2,400 acres."

Beginning in the 1930s, the Episcopal Church provided the Indians with schooling, he said. "Most of the Creeks were then sharecroppers or worked as unskilled laborers in the timber and turpentine industries," he said. "Few could read or write, and we weren't allowed to attend the white schools."

The Episcopal school was started right after the white frame building of St. Anna's was constructed. Until the 1950s, children were schooled in the church. Escambia County then ran a school on property conveyed by the church until segregation ended in 1964.

### **A shotgun in the road**

"Segregation did not conclude automatically," noted Rolin. "Robbie McGhee's grandfather had to stand in the middle of the road in the path of the county school bus in 1964 with a shotgun to get it to stop to pick up Creek students to take them into Atmore for a high school education."

McGhee, who serves on several national Episcopal bodies, said that records maintained by the Episcopal missionaries served as documentation required in the federal recognition process. "Though it took from 1964 to 1984 to gain the tribal status we now have, we might never have gotten federally recognized except for those scrupulously maintained rolls and records of births, baptisms, marriages and funerals kept by the missionaries," he said.



Indians from 16 tribes represented at the Paths Crossing event were impressed by the Poarch Creek Reservation, which includes a tribal office complex plus facilities for health, housing, and social services. "I wish the folks back home could see this industrious operation," said Deacon Jim Knowles, a Cherokee who is missionary among the Cheyennes of Oklahoma.

While the first Paths Crossing gathering included participants from five dioceses, this event had representatives from 24 dioceses. Next year's gathering will be held at Holy Apostles' Church on the Oneida Reservation in Wisconsin.

**—Owanah Anderson is the Episcopal Church's staff officer for Indian ministries.**

95085

## **A message to the church from the Presiding Bishop concerning the investigation into misappropriation of church funds**

I write to share with the church the results of a thorough and comprehensive investigation into the suspected misappropriation of funds of the Episcopal Church which was first discovered on February 7, 1995. By way of background, I will review the circumstances as I knew them at that time.

In December, 1994 I asked Ellen F. Cooke to submit to me her resignation as Treasurer of the Executive Council and of the General Convention. She had served in these capacities since November, 1986. She gave me her resignation on January 6, 1995, effective January 31, and we agreed that she would remain as a consultant until no later than April 30, 1995, specifically to assist in closing the books for the last triennium.

Though my public statements at that time did not indicate that I had asked for Mrs. Cooke's resignation, I had asked her to resign because I had concluded that her working style did not well serve our common mission. As Mrs. Cooke's husband was relocating to Virginia, it appeared that she was resigning to relocate. I believed that because of her years of service to the church she should be allowed to leave with dignity. Therefore, I did not clarify this impression at that time, although I disclosed the full circumstances

to the Executive Council at its meeting in February, 1995.

On February 7, 1995, during a time when Mrs. Cooke's severance package was still being negotiated, I was informed by members of the Treasurer's Office that they had indications of possible misappropriation of funds by Mrs. Cooke. Specifically, in January, about the time of her resignation, Mrs. Cooke had asked the Executive for Human Resources, John Colón, to issue her a check in excess of \$86,000 for what she represented to be back pay and/or vacation pay. Church policies do not provide such compensation of the type and amount she sought. Mrs. Cooke told Mr. Colón, as well as the Controller, Barbara Bunten, that documentation authorizing this check would be forthcoming, and the check was issued. When Mrs. Cooke did not provide the backup materials, Mr. Colón, along with Ms. Bunten, became concerned and Ms. Bunten began to look further into other financial areas. At this point, Ms. Bunten shared her preliminary findings with Mr. Colón, and together they informed the Assistant Treasurer, Donald Burchell, who immediately informed me.

On hearing of possible irregularities, I retained the law firm of Shea & Gardner of Washington, D.C. to assist me in an investigation. During the next two days, preliminary inquiries uncovered sufficient grounds to inform Mrs. Cooke of the suspected misappropriation, which I did at a meeting in Virginia on February 9 with her and her husband, the Rev. Nicholas T. Cooke III, along with the Chancellor of the Diocese of Virginia. At the meeting, Mrs. Cooke pledged to cooperate with us in conducting an investigation and in making restitution. Since that time, all contact with Mrs. Cooke and her husband has been between our attorneys and theirs.

During the first days after indications of misuse of funds, I consulted with the President of the House of Deputies and the leadership of those bodies with particular financial responsibility, namely the Administration and Finance Committee of the Executive Council, the Joint Standing Committee on Program, Budget and Finance, the Committee on Trust Funds and the Audit Committee. They have been kept informed throughout the investigation.

I also engaged an independent accounting firm to conduct a full review. The firm of Coopers & Lybrand, which has special expertise in the area of fraud investigations involving non-profit corporations, and which had not previously been involved with the Episcopal Church, began work on February 15. They have conducted a thorough investigation of the church's books and financial records going back to the beginning of Mrs. Cooke's tenure. They have also interviewed appropriate staff members who have cooperated fully. I note that we felt compelled to look thoroughly for signs of possible complicity on the part of other members of the staff and have found none.

The goals that guided this process have been full and accurate disclosure of all that has happened, the protection of our integrity as an institution, restitution of lost funds, and the strengthening of internal controls to prevent such fraud from occurring again, insofar as is possible.

The careful investigation has been completed. I want to share with the church the facts as we now know them.

Beginning in February, 1990, Mrs. Cooke systematically diverted certain church funds, consisting of unrestricted trust fund income and other unrestricted cash receipts, for her personal benefit and other unauthorized purposes. The total amount diverted during the period February 1990 - January 1995 was approximately 2.2 million dollars, not including a factor for interest.

I note at the outset that other church funds, i.e., funds that were earmarked for specific purposes, such as the Presiding Bishop's Fund for World Relief, the United Thank Offering, the Episcopal Legacy Fund, and any other restricted accounts, all appear to have been properly credited. Thus, restricted funds were not involved in the misappropriation.

The remainder of this statement will deal in some detail with the following: how the funds were diverted and why Mrs. Cooke's actions went undetected for so long; what we know about how the funds were used; the steps already taken and still in progress for the recovery of our assets; and the next steps involved in following up on this matter.

### **How the funds were diverted and why the fraud went undetected**

The primary means of diverting funds were three. The major means, which accounts for some \$1,500,000, involved diverting funds that were to have been deposited into the church's accounts at a commercial bank in Washington, D.C., and into a church account at a brokerage firm in New York. These funds were instead deposited into personal accounts maintained by Mrs. Cooke at both institutions.

The second means was writing checks on church accounts to third parties, for her personal benefit or for other unauthorized purposes. This amounts to approximately \$225,000. These included checks for such things as tuition payments for the education of her sons and payments of approximately \$90,000 to the Vestry and the Rector's Discretionary Fund at St. Luke's Church in Montclair, New Jersey where her husband was then serving as rector.

The third mechanism was the misuse of her corporate credit card and other corporate accounts for personal expenses in the approximate amount of \$325,000. I note that some portion of this could be disputed by Mrs. Cooke



as legitimate expenses of her position, although none of these were supported by appropriate documentation. Charges include such items as non-business travel in the U.S. and abroad, as well as meals, hotels, and entertainment for herself, family members and friends. Other categories include jewelry, clothing, gifts, meals, and limousine service.

Also, during her tenure, she wrote to herself a number of unauthorized checks each in relatively modest amounts but totaling approximately \$28,000.

Finally, as described above, Mrs. Cooke improperly called for and received approximately \$86,000 upon her resignation.

Mrs. Cooke's diversion of church funds went undetected for several reasons. First, she opened multiple church accounts at a commercial bank in Washington, D.C. where she also maintained various personal accounts. In order to divert monies from the church's accounts, Mrs. Cooke wrote checks payable to the bank. These transactions appeared merely to move funds from one church account to another. However, deposits were actually sent by her, with a personal deposit slip, into one of her own accounts rather than into the appropriate church account. Since it was normal and appropriate practice to transfer funds between the various church accounts, there was no reason on the face of the records to question the propriety of these transactions at the time.

Second, Mrs. Cooke maintained absolute control of the auditing and reconciliation functions of the Treasurer's office and, for example, prevented others from having access to the Presiding Bishop's discretionary account ledgers. Accordingly, no one on the Treasurer's staff, except Mrs. Cooke, was aware of the activity in these accounts.

Third, in violation of our fiscal policies, Mrs. Cooke filled out check request forms herself, signed them herself (though policies require two signatures) and then signed the check as well, thereby evading the usual control procedures. The small number of checks involved, however, compared to the vast number of checks written by the church annually (over 18,000 checks each year) did not attract attention or review.

Fourth, Mrs. Cooke wrote these improper checks in sufficiently small amounts so as not to attract the attention of the external auditors or staff members.

Finally, Mrs. Cooke maintained control of the American Express corporate account authorization and payment process.

Given this operating methodology, Mrs. Cooke ensured that her conduct would not be uncovered by the church's external audit firm or anyone else, as long as she remained in office.

### **How the funds were used**

Our information as to how the misappropriated funds were used is not yet complete. It is safe to say that a significant portion of the funds went for the purchase and considerable improvement by Mrs. Cooke and her husband of two properties: a house in Montclair, New Jersey and a farm in Lancaster, Virginia. As noted earlier, some of the money was used for day-to-day expenses of the Cookes in maintaining themselves and their household, for the education of their children, and for parish purposes, including the Rector's Discretionary Fund at St. Luke's Church in Montclair, New Jersey.

### **The recovery of assets**

At this time we have secured title to both properties owned by the Cookes in New Jersey and Virginia, along with the outstanding mortgages. Both properties are now on the market. We do not know what the ultimate sale prices will be. It is the assessment of the realtors, however, that all of the money that was put into the houses, for decoration and extensive renovations, may not be recovered in the anticipated sale prices.

We have engaged a highly regarded asset search firm to conduct a further investigation into Mrs. Cooke's assets to determine if there are additional resources available for restitution.

The church has a fidelity bond in the total amount of \$1,000,000, less a \$10,000 deductible. We have notified the Church Insurance Company and the insurance carrier from which it acquired the policy, Continental Casualty, and filed a detailed claim. We expect that the carrier will conduct its own investigation, starting with the results of the Coopers & Lybrand investigation, and will consider further efforts with respect to asset recovery.

### **Next steps**

As promised at the outset, Mrs. Cooke's counsel have worked cooperatively with our lawyers during the course of this investigation and have significantly facilitated the asset recovery effort thus far. We expect to continue to work actively with Mrs. Cooke's counsel on further asset recovery. Given the work ahead of us and the sensitivity of this process, I am not now able to comment on what position I may take, or recommend to the Executive Council, regarding prosecution of Mrs. Cooke. I shall continue to address this issue in the weeks ahead and, of course, shall cooperate with the appropriate authorities in any investigation that may ensue.

We are working to implement the recommendations made by Coopers & Lybrand to strengthen internal controls and to improve reporting. Though history does show that a person in a position of trust who is intent on



embezzlement is extremely difficult to discover, every measure that can be taken will be taken. We will be working on this with the Treasurer's Office and the appropriate committees of the Executive Council and the General Convention.

After consultation with the leadership of the Administration and Finance Committee of the Executive Council, of the Joint Standing Committee on Program, Budget and Finance, and of the Audit Committee, I have asked the church's regular external auditors to complete the audit for 1994, as we believe they are best able to provide a careful and thorough audit. These committees will meet later in May to consider future auditing procedures.

### **Conclusion**

Since February 7 we have struggled faithfully to achieve our goals of full disclosure, preservation of our financial integrity, and the restoration of our funds. We will continue to struggle. It is my hope that, before we are finished, justice will be served and our funds restored.

It would be difficult for me to describe the sense of betrayal that I have felt over these last few months. Funds taken from us were meant to serve the least of us. I have had many painful thoughts about how these funds would have been used had they been available, and who would have been ministered to, in the name of Christ. I suspect these are thoughts we have all had at one time or another over the last months.

I offer my thanks to all who have been of such tremendous support during these incredibly painful and difficult days, and who have prayed for our church and its leaders. This has meant more to me than I can say. In the way that a family tragedy can bring the family together, I do believe that, out of these dark days, we have found new strength, and new closeness in one another, and in the Lord who loves us all.

**The Most Rev. Edmond L. Browning**  
**Presiding Bishop and Primate**  
**May 1, 1995**



95086

## **An open letter to the Executive Council of the Episcopal Church from Ellen F. Cooke**

In the May 1995 issue of *Episcopal Life* just published I was startled to read that "lawyers and the presiding bishop's office were negotiating a date in early May to provide for disclosure of the audit results and any action the church might consider as a result of the misuse of funds by former treasurer Ellen F. Cooke." Until this announcement my lawyers had not been consulted about a date for any kind of statement or report. It was my desire, supported by my attorneys, that we discuss and establish a mutual date and a complete process before any full disclosure statement was to be revealed by either party.

It is true that on December 21, 1994 the presiding bishop asked me to resign as Treasurer. He told me that my husband's call to be rector of a parish in McLean, Virginia was the precipitating factor for his request. I should add that we resided in Virginia for the first 18 months I was Treasurer; that I maintained my residence in Virginia throughout my tenure as Treasurer based at the headquarters in New York; and that the current Treasurer, Mr. Burchell is also a Virginia resident.

On January 6, 1995, after consultation with legal counsel of the Domestic and Foreign Missionary Society, I submitted my resignation as Treasurer.

On February 9, 1995, in response to his request made to me the night before, I met with the presiding bishop and his legal counsel, to hear allegations of misuse of funds.

At that time I expressed to the presiding bishop, and reiterated to my diocesan bishop, Peter Lee, a desire to know the facts of the matter, to accept full responsibility for any inappropriate use of funds, to make full and complete restitution to the church, and to seek therapeutic assistance immediately in order to understand what happened and why.

On Saturday, February 11, 1995, I began a series of extensive psychiatric evaluations. I am continuing with this therapy. In the psychiatrist's opinion, I experienced a breakdown precipitated by many factors external to me and related to the workplace. A summary of his psychiatric evaluation is available to appropriate parties upon request. I have given a copy to my diocesan bishop.

In the judgement of the psychiatrist who has evaluated me, I am one of a small percentage of the population who by reason of personality are simply unable to stop in the face of enormous pressures and stress. He believes that



my subsequent actions, blocked from memory during this time, were a cry for help which I fully expected to be discovered and questioned, and which escalated as I tried to escape from a situation which had become intolerable.

In late March a priest of the Episcopal Church wrote and offered her pastoral support if and when I needed it. After several conversations she agreed to be my priest and pastor. She has consistently held up to me the truth of my inappropriate and wrong response to the situation in which I found myself. But she has also helped me acknowledge the pain, abuse and powerlessness I have felt during the years I worked as a lay woman on senior level at the church headquarters.

Since receipt by my lawyers of the Coopers and Lybrand report I also have been working with my accountant to identify any and all funds which might have been personally misused by me. The source of these monies verified to date was income in off-budget accounts held for distribution by the presiding bishop at his discretion, by the presiding bishop and treasurer at their discretion, and a prior year's reserve and adjustment account for gain and loss.

It had been my belief, and that of my lawyers, that a process of discussion of differences, mediation and agreement on the account of money would take place in order to make possible an orderly plan of full restitution. Although there are significant differences with the auditors' report which need to be addressed and agreed upon before any settlement can be arrived at, no response from me or my lawyers to the Coopers and Lybrand report has been requested by any national church official or by lawyers representing the national church as of this writing.

As evidence of good faith, and in support of my determination to make full restitution, our two pieces of real property were conveyed to the church for a nominal sum, my husband having relinquished his interest in these properties to me.

I have offered to relinquish any future interest in pension, health and life benefits due to me at retirement, relieving the actuarial liability for these future benefits and releasing the funds towards restitution.

As well, I have also expressed a willingness to relinquish any interest in the separation agreement based on my eight years' work and described in the presiding bishop's letter to me of January 6, and establish a plan for restitution, working until such time as full repayment is made.

I am experiencing deep remorse and regret for the pain and grief my actions have caused my family, friends, co-workers and the general church. I also feel sorrow for any pain I may have caused the presiding bishop. I do pray regularly for the presiding bishop and for the church.

I need to participate in a process of mediation, restitution and

reconciliation. Notwithstanding any inaccurate and misleading statements or reports received by the church or issued by the press, I will continue to hope that such a restitution, reconciliation and forgiveness will be possible, modeling to a sinful and broken world our faithfulness to each other and our belief in the redemptive power of God.

**Ellen F. Cooke**

**April 29, 1995**

**Photos available in this issue of ENS are:**

1. Cathedral damaged in Oklahoma City bomb blast (95074)
2. Bishop of London appointed Archbishop of York (95077)
3. Visit to Mississippi focuses on children's needs (95078)
4. Presiding bishop supports fast against nuclear weapons (95080)
5. Phoenix chant choir enjoys popularity of ancient music (95083)

**Tentative mailing dates for the next ENS releases are May 18, June 8 and June 22.**